Chief Feature - Compilation

Chief Feature from *All and Everything* - page 1019

"- - - although the appearance of the state of their organism undergoes no change, nevertheless their psyche, especially its chief feature which is sometimes designated by the general word the 'character' of man, gradually changes in regard to positiveness and morality for the worse, beyond all recognition."

Chief Feature from M408

The aim is not just to be a good man or even to pay my taxes. The aim is to be. And in this life, as I am and as I pay and I fulfill my obligations, everything that Is necessary, to the last penny I will pay, but I will pay. It is not because someone else tells me to pay. Mother Nature has no right to tell me. I will tell Mother Nature. You see, the question of debt; if I acknowledge the debt, I pay the debt. It is not that someone else prompts me to pay and says, "You owe me money." When I become a man, I look at life in such a way that nature, yes, I am one of nature. I am my own nature. Yes, Mother, I will take care of you. This is when I grow up as a son, a son of my mother, Mother Nature, I call it. I will take care of her. I will pay you. I will pay my grandfather. But I also will pay my grandchildren.

The dual aim that one has in life; I pay for my existence, whatever my body is, whatever my nature, whatever my habits are, whatever my Chief Feature is, whatever my moon is. I pay. And, in paying, I use it. And then, when it is being used for that, it turns around and becomes on the other side of the scale my children and my grandchildren - my Body Kesdjan, my Soul. And I turn the Moon

into the Sun, and I turn into Planets, and I turn my Anulios into the Sun. I do not know if you understand this.

Chief Feature of man is that with which he is born. When he is born, at that moment, his Chief Feature starts. It takes a little while, yes. And after Atlantis is sunk, then he loses also that possibility of becoming in ordinary life what he is destined to be, unfortunately. And, as things go down, this is the Transapalnian Perturbation, the second one. The first one is when I am separated from my mother. That is the first. That is when I am hit, the comet Kondoor hits and a piece is torn off. This is me. And with that, the Moon and Anulios, that is, my Chief Feature and my Magnetic Center, and there I am. A human being trying to live. And, after a little while, I change my attitude towards myself and I call myself I. That is Atlantis sinking down and being burled. My essence is gone. And the third Transapalnian perturbation is when I reach maturity and I have lived long enough so that my growth is practically finished. And then, everything that I am is covered by sand. This is my protection and with that I live.

So, I undo now, gradually, all the different things that I have been exposed to and that have made my life. And I start with the third; that is the closest to me. And I start to take away gradually, all such things that now protect me. And I am perfectly willing to be open to this and to that and to put myself in a bath, to be dissolved. The crystal, I mentioned it tonight; the crystals that have to be dissolved in some way or other so that finally the essence can remain. And I use water and I use oil and I use sulphuric acid and nitric acid and aqua regia and all the rest. And whatever is still there, then I burn it up so that everything is destroyed and finally, that what is left, I have called it gold. Maybe I should say it is radiant. In any event, it is radiant. That what then exists that is my essence. Then I have lost everything that belongs to me; everything, all my coverings. And, in that process, Atlantis came to the foreground because that what I have now used as covering has become, under the influence of certain influences of a different kind of nature that I call conscious impressions, has become transparent and Atlantis, my essence, is exposed. And now it can grow. It still has to grow, yes, but it is like God. God now can see it. And He can recognize and say, “He is my son.” Then He will come. Then I will die. Then one participates. One lives in life as if God is walking with one. And after some time, one ascends. This is life.

Try to see your Chief Feature as your Moon. Your Sun is your head. Your Planets are your feelings. All of that has to become in balance. And if you put off the time of realizing that your Chief Feature is that what keeps you, at the present time, going and to which you sacrifice every God-damned cent you have, psychological cent. If you do not see it, that that is how your life is at the present time organized and for which you so called sacrifice yourself and where you believe you will finally get something. You really end up in such terrible distress at the time when nothing can be done about it any more. That is your Moon and it is being fed and if you die unconsciously, your whole body, representing all your habits and your personality is simply dumped into the lap of the Moon, the lap of your Chief Feature. Find it. What is that motivation? What it is that is the little Anulios which also was born at the same time and also is there and is now your Magnetic Canter, and where the hope of humanity lies. The hope of the growing cosmic ray so that that Anulios can start to develop. That is the end of the ray which grows. And if it develops and makes its own satellite, which is possible, higher emotion and higher intellectual center, then Moon will become Earth. Earth will become Planet. It is pushed up automatically because the other end is growing. Involution and evolution belong together because they balance each other. What happens to one will happen to the other. If one goes to the left, the other must go to the right. If I am now number 2 and I make another one at the other end, I must become number 3. Try to see it. If my Chief Feature can be used for the purpose of growth, then I am perfectly willing to throw it away because my growth has taken the place of that what I aim at and not what I am any longer.. Chief Feature, as such, will be destroyed.

Look at life that way. Look at your opportunities you have during the day. Everything that is there is in favor.

Chief Feature from M411

Alice Watson: I would like to ask a question about Chief Feature. Is it possible that it could change through various phases of life?

Mr. Nyland: Yes, yes. The trouble is that Chief Feature is covered up like many things of personality. The Chief Feature is really something that belongs both to personality, as manifestation, and it belongs to essence as type.

So, when I start to look at Chief Feature, I first have to study myself as forma of manifestation, motivated by something I call a motivating force. This motivating force I do not understand quite because I do not know what my manifestations are, particularly when they are habitual manifestations. Still, the habitual manifestations are very often an indication of my Chief Feature because the Chief Feature is something that, in reality although it is a chief feature of myself, it is something that I do not like to see. I do not like to see it for two reasons. Simply because it is chief to me, it applies fundamentally to many manifestations, and has already because of that, assumed the same kind of function as a habit. The second reason I do not want to see a habit is because it spoils the habit if I look at it too much.

So, my Chief Feature belongs to something I want to cover up. I do not want to see it, I do not want to spoil it and I want to say, with the Chief Feature, "it functions perfectly alright, and why stir up muddy water?

Alice: When does it change?

Mr. Nyland: It does not change. I change with my manifestations. It changes as I grow. It changes as it acquires an atmosphere.

Alice: But when you are asleep and circumstances change . . . .
Mr. Nyland: You do not know anything about it. It will probably change a little bit but by that time it is so covered up that it does not have an effect, although

I constantly sacrifice many things to my Chief Feature without knowing it. Chief Feature itself changes because it forms an atmosphere of its own and it becomes less and less noticeable. And I still start to believe that that what is really what I say, for instance, I call it the search of truth, maybe it is because of my Chief Feature. I start uncovering it by taking away manifestations of myself and coming closer and closer to the motivations which cause the manifestations. I take away layers of my personality. I come closer to that what motivates my actions. Finally, when I have uncovered so much of my personality that I am almost bare and naked and it is my essence, I start to see now what wishes to protect that. And it is the motivation that is a result of protecting that what I consider my own that makes my Chief Feature because it has to do with a fear of having exposed something I do not want to expose.

Sometimes, for that reason, it is called my chief fault. It is not a fault because if it were a fault, it could not be used for Work. When I once understand the motivation of myself, that what is really pushing me in certain directions, when that can be harnessed, it is a tremendous force which becomes available. And I can say, "Ah, there it is again. There he goes off the handle. There he goes jealous. There he is - vanity." Whatever it may be but it is a fear in many cases and a fear which is caused by a wish to protect.

Trudy Bartel: Mr. Nyland, why should I wish to protect something that I know is keeping me from developing and growing?

Mr. Nyland: You do not wish it with "I" but you yourself is what protects it. . . . (One inch of damaged tape) . . . that are your own that wish to protect. In reality, they are not your own at all. You only have been made to believe they were your own. When gradually one starts to Work, you will wish to throw it out, if one Works. But you are not going to throw it out unless you have something else on which you can stand. This is your self protection. You will have a feeling every once in a while that you ought to be able to throw it away. And when you say, "I wish to" you mean it but you do not do it. You will not replace, you will not take anything away unless you have something else to replace it. The state of being on, let's say, on a boat, not seeing one shore or the other is a very disagreeable one. That is, you will row like hell and you will suffer. If you can avoid it, if you have

the possibility of certain outside life conditions which you can still make, form and reform, you will find all kind of excuses not to be exposed to that kind of suffering.

So, theoretically you are quite right. I want to get rid of it. But I do not want to get rid of it unless I have something else to stand on. When I have something else to stand on, I say, "Now, I use you".

Trudy: But must there not be a time when I have nothing to stand on?

Mr. Nyland: It all depends if you wish.

Trudy: I wish.

Mr. Nyland: No. You stand then on the wish that you want to be nothing. The strength there is in communicating with that which is All and the fact of being nothing, is more than enough to overbridge that so called nothingness because all you see is the connection with All.

It is not theoretical. I suffer. When I come to the place when I face it, I do not suffer. You see, when I think, I have to give up something, I suffer. When I face the situation that that what I give up is really not my own at all I do not suffer any more. When I think I am in prison, I suffer. When I face it, it shows that the doors were open. I do not suffer any more. That is why, if I wish to continue to Work, I have to create my suffering. You see, everything I become aware of, everything that I am, takes on an entirely different form when I Work because it becomes for me an opportunity. As soon as it is an opportunity, I welcome it. So, everything that I am manifesting or whatever it is, whatever I call unfavorable conditions and so forth, they come, in the light of Work, as opportunities for me and, for that reason, I remain dependent on the totality of my experiences.

But it is not enough for me to grow into another third body. You see, I reach up to a certain point within the limits of my ordinary experience belonging to my personality. That is the Do Re Mi of the Intellectual body; Observation, Participation, Experimentation. I go with my Experimentation as far as I can within the limits of my own, let's call it, education and then I stop. And logically I stop

because everything that I then touch has already become an opportunity for really being Awake and I am as much Awake as I possibly can be; I being limited to my manifestations. Now I wish to grow further. I am talking theory now because maybe no one will ever reach that point. It is the change over from man number six to man number seven. And it is necessary for me to create certain conditions in order to enlarge the possible field of experience. So, I become like all man. So, that all my understanding becomes manifested in all manifestation. So, the suffering that I will create for myself is intentional and the labor that is required in order to overcome that suffering will have to be constantly conscious. Because, whenever I undertake anything that is suffering and I see it in the light of becoming conscious it is not suffering any more. So, the intentional suffering means I all time put in that what will make me, before I reach it, suffer. The anticipation immediately when I am there, it has lost its suffering.

When it says in the Bible "Death, where is thy sting?" You see, one can, regarding certain possibilities of that what will happen, have a feeling as if it has lost entirely its power over one, including the power of imagination or hallucination or sometimes anticipation. And when that is gone, I can take it as an experience but it will not cause friction. And I need friction for Sol La Si of Intellectual body. As a matter of fact, it is outside of the world that I even know about. It is almost, I would say, outside of the Solar world. If you take the Enneagram, the Sol La Si of Intellectual body is past nine. It is from nine to three. It is an entirely different cycle. It is a different spiral. That what is above Fa of Intellectual body is already my Si-Do of Kesdjan. The formation of Si-Do to freedom of Kesdjan means I can overbridge Fa and then there is still Sol La Si but Kesdjan is already dead. So, it belongs to an entirely different kind of world, if Kesdjan haas died, beside my physical.

I hope you can understand what I mean by that because the Sol La Si, man number seven, belongs to such a different world that it is beyond the Sun. It belongs to the atmosphere in which I sit now and I see the lights of Karatas. It is past the Solar system. And the question of this third development of Intellectual body starts to step with one foot into another kind of a relationship where that what is now would be my combination of physical, Intellectual and Kesdjan body,

would become one, already having a starting point of Do of a new cycle of existence which cycle is to be one with God.

We are talking theoretically. But it does not matter because I have to face this question of theory regarding my Chief Feature first, before I ever will understand it. When I start to take off one layer after another, it is easily said and intellectually I am sure I can do it. Practically, I cannot do it. There are things I cannot let go. I know that. And I have to live with it for a long time, and that is why sometimes, like I said the other day, thirty three years is necessary before I can come to a conclusion. That is why it is necessary to sit at the feet of Gamalia for a long time. It is necessary to make many pilgrimages to certain holy places before I would become entitled to wear a fez or to become a hajji. It is exactly that same way I have to have a long period of initiation, a long period of contact in a monastery and so forth. And then, when I have this basis on which I can stand, then I must go out in the world and test what I have.

So, when I say the theory, my Chief Feature, even if I find it, the testing of it means that it is being used. And that I, as personality, start now to use that for the augmenting or the increasing of my possibilities in a different way and a different direction than my original personality would allow.

It is a fight between my personality, where it stops and where my Individuality starts. And the Individuality has to start when the personality can become one for me. Intellectual body starts at the Si-Do of physical but it needs Kesdjan to connect it, the over lapping. And if you have the three bodies together, there are really two bodies, physical and Soul held together by a body of air which runs from Fa to Fa with its own Fa crossing at Si-Do of physical body or Do of Soul. Here they are and you shove them together. On top of Si-Do of physical it comes thru it. This becomes man.

Chief Feature, when it becomes of any use, starts at Si-Do of physical for the possible development of Soul and comes to its full realization at Fa of Soul and then, in using that what is now motivating my personality, I lose it. Then I become an Individual.

Chief Feature from M413

Teresa Crager: During the time that I was gone, Terry wrote to me about some of the things that were said in the meeting. And also Rhoda spoke to me about it. And they mentioned the fact that one should search for Chief Feature in oneself and I have.

Mr. Nyland: Did I say that?

Terry Owens: Not in exact words. But I did not write that exactly either so it was a double misquote.

Mr. Nyland: Alright, Teresa, here we are searching for chief feature.

Teresa Crager: I found that it was impossible. And I wondered... it was very... there were many parts of myself that I was able to observe impartially for maybe the first time because I had that in mind. But I wanted to ask is Chief Feature something one is born with or something that one acquires or can it be both?

Mr. Nyland: Well, I can repeat what I said before, it is the Moon. You are born with it. It takes a little while before it starts even to develop. It is there, you might say, in embryo simply because of the fact that you are born on Earth. And the fact that I have, when I am born, I have no atmosphere. It is exactly like any other planet. For that reason, when I am hit, certain things split off. Then I live and I try to balance myself and it is very difficult because I have as yet no atmosphere to protect myself.

At the same time, I have a freedom. I have a freedom of movement. Gradually however, I adapt myself to the condition in which I am. That is, to have to maintain the other parts that were broken off. This becomes now a duty and in that, in order to protect myself further, I create an atmosphere. So that what I am and that what is outside of me continues to effect me. And I live in accordance with whatever the requirements are from those parts that belong to me are my own.

Still, I cannot see it since I have protected myself from them. And all I wish to do is to give them lip service as much as I can. And so, in covering myself, I lose track constantly of the fact that there is a Chief Feature somewhere. I do not want to see it. It reminds me too much of my so called freedom and also my so called vulnerability. In that kind of a condition, when I grow up, I become a different kind of a person. And also, that what I call my Moon, still continues to exist and bothers me at times. And I keep on sacrificing. I put constantly on the altar of my Chief Feature certain things that are really, if I could help it, would not be useful to it because I could use them very well for something else. And instead of worshipping the Sun all the time, I also worship the Moon. And maybe, in many instances, I become a lunatic.

The solution however is that, if I realized that I could see past the Moon, then it may be possible to create a balance. If I realize that Anulios could be used as a leverage together with the Earth to keep Moon in place. And the more I now can see that that what is Anulios in me, my Magnetic Center, by giving that sufficient attention, it starts to create a balance between my Chief Feature and myself. My body still requires certain things but Anulios helps me to see what the place is of Chief Feature in my life. And, because of that, whenever I wish to find out what is Chief Feature, I try to undo first the atmosphere which surrounds me.

I come closer and closer to what I am essentially. And then, at times, Anulios whispers in my ear. Maybe it is that. Maybe it is something else. And then you say, “I find it; I try.” And I come to the conclusion that it is not my Chief Feature. It is a feature. Very interesting. I tell Anulios it is not there yet. Anulios says, “Keep on”. You see? This is how one lives.

Chief Feature from M675

Questioner: For several weeks and many times during the meetings two words would recur to me Chief Feature. I have no idea why. I have a question. I've been trying to formulate this question regarding Chief Feature and this constant recurrence of this thought. It's a question of the significance of Chief feature, how to discern chief feature and what the significance of discerning chief Feature is in Work. That's all I can say about it.

Mr. Nyland: Well, of course, you remember Gurdjieff saying in the last chapter that if someone were familiar with his writings it was not necessary to repeat, but all he had to do was to refer to page so-and-so of his writings and you could read it. Well, I've thought many times about Chief Feature, and there are some tapes in existence and I would advise you to listen. But it won't help us at the present time.

Chief Feature is chief feature. It is a feature. That is, it belongs to me. It is a certain way of how I am, and as such, as a feature of myself, it belongs to me as an expression of my personality, or a tendency that is in me, either in my mind or in my heart - my feeling - or sometimes expressed in an ordinary, habitual form of behavior. All of these things as expressions of myself are features of myself. They have a different motivating place. They come out as a different kind of an expression, and I'm trying now, if I want to find out what is my Chief Feature, to find out what are the features of myself, in the first place.

So, it requires a study and then I want to make sure that that what I look for then as a personality and that personality is understood in expression as well as motivation. Where does it come from? I can say it comes from one or the other of the three centers. Sometimes it's a little mixed; sometimes it is not so clear; sometimes I do things haphazardly without any particular thought, without any possibility of knowing where it has come from, but I find myself expressing something in a certain way. Nevertheless, I can come to a description of myself as a type, as I am, as a personality, sometimes superficially, sometimes more essential,

sometimes, sometimes I dare to call it more real. All of that belongs to the features of myself.

I start to classify them. I start to look at myself, at times, in a certain way seeing that I behave, really, many times, in the same kind, but sometimes conditions may be a little different, but my attitude is the same. In dealing with different kinds of people, particularly if the people are more or less of a similar kind of a group, my attitude towards them will be more or less the same. Sometimes, regarding one person, I have a relationship with one person, and I'm always the same kind of a relationship, - for instance - I say, in my voice such and such a thing. My voice always might have a little edge to it. When I am in the presence of someone, I'm a little (- - -). If I'm meeting someone I don't really like, then it comes out in something that I'm short, or I don't want to spend too much time, or I'm as anxious as I can be to break off the conversation and say good-bye and so forth, whatever it is. There are certain definite ways of my features of myself which I can more or less classify as belonging to a group. I am, for instance, if I'm a farmer, I probably always connect it with the weather, if I'm dependent on the weather for the crops. If I'm a banker, I always will look at a person if he's credit worthy or not worthy to get a loan from me. If it's a person who I have an insurance business, my friends and acquaintances always will be the possibilities for writing out some more insurance for them because that is my friendship with them, that's how my friendship is based and things of that kind. I have, for myself, regarding my own profession, a definite attitude towards other people, also to whom I want to sell, or who are in contact with my profession, and if my profession is dependent on the relationship with such people, I usually will be, for myself, having the same kind of a thought all the time regardless of Mr. A, B, C, and D, whatever it may be. I try to learn for myself, what I really am. It is what is me, as a personality regarding other people, and I use other people now, to find out what is it really true about me, that I am, as personality.

Regarding a Chief Feature, that is, if I feel that there are motivating forces in me which make my behavior the way they are , the way (- - -) are, then, when I see that there are many that are dependent on one particular kind of feature (- - -). The question of Chief Feature could be having fear with people with whom I'm associated. (- - -), fear of expressing myself for fear of being laughed at. For

instance, I have a tendency always to shift things around just a little bit in order to appear better than what I am. Or, that perhaps I'm a little bit inclined to not always tell the entire truth, but always keep a little bit for myself. Or, maybe I am, by so-called nature, secretive. I don't want to communicate with people, but I feel that there I ought to keep something for myself, even if it's not food for truth, it doesn't matter. It may not be a lie. It may be a tendency on my part not to be too open. Maybe, just the other way, I'm very talkative. I wear my heart on my sleeve. Very often I may be too hysterical, or get emotionally involved, whatever it may be. I see that I am, in a variety of conditions, with different people, usually the same way. Now, this is behavior as far as the outside world is concerned.

Now I come to the consideration of what I am, as I am by myself, and I think and feel about people, or about conditions, or about my own experience. I try to explain to me, certain things why I am always thinking or feeling the same way, even without expressing it. I come closer and closer now to what I really am when I'm away from people, and when I, for myself, can be honest, or at least not be interfered with by anyone else requiring that I behave in a certain way, so that when I am within my own little room by myself, and I can have a good heart to heart talk with myself, now, I start to classify that what I consider myself worthwhile as a motivating force for that what makes my personality. So, it is not of a negative kind. It is something that motivates me, and, on which, I would say, I can rely. That if, regarding that what I now do, on the periphery of my life, I see how much comes really from something that is less and less disturbed by outside conditions, but always gives me, within myself, my own motivation, and then that motivation is there regardless of the expression of that manifestation. It is instigated by something that becomes a little bit more, for me, below the surface, more essential for myself, and for that reason, I say, it's as if I want to discover that what is really motivating force, I first have to take away the different forms of manifesting of myself, in order to see clearer what is really left.

So when I start to discover what is my Chief Feature, I want to find out what I am. I try now to relax first. That is I do not want an expression of a certain kind. I want to find out what it is that is left after I have relaxed. It becomes quite important, because I will have an opportunity not to express anything.

At the same time my thoughts and feelings are contained, and I now become, as it were, more essential for myself, since I don't have to express myself from on the periphery. With this kind of a state in which I am now, and making myself relax physically, I try to relax also emotionally and intellectually by eliminating all extraneous thoughts. And still I have something that makes for me a motivation for wanting to continue to breathe and to live.

So, I come closer and closer to that what is more essential essential for me, and closer and closer to that what is not influenced by the manifestations, as such, but which continues to live, when I really am by myself, and not even affected by anyone else, and trying not to be affected by the thoughts or the feelings I have. This is a long process. Because many times I will drift off on different kinds of manifestations or periphery problems and I will not be able to remain essentially what I am. It is the reason why Ouspensky writes or talks about the man who got drunk or under conditions and he asked for a slugger of gin, it is the periphery of himself and the behavioristic forms are eliminated, and that what is left is really a child in him, or whatever is essential.

If I, by means of relaxation, by means of non-expressing any manifestation, by just being, can come closer to what I really am inside, I come closer to that what motivates me in life. For instance, if I reduce all the different, extraneous manifestations to practically nothing, when I sit. When I drain my mind, and I drain, as much as I can, my feelings, and there is still something that is left of me, with a wish to live, I ask myself why do I wish to live. The difficulty is that I always go over into a manifestation in my mind, that I will do this and I will do that, and I will do that. I try to bring it back again to my essence of what I am in reality, and what really makes me wish to continue to live, that is, I try to do away with all the relationships I have, in order to find out what it really is in me that goes out into the various relationships. This is a long process, and it's a process that I cannot always do by myself, because I fool myself, and that sometimes a little indication from someone else, outside who doesn't know me - all this involved process, but only sees me as a manifestation, can sometimes be very close to the truth, in telling me what is really so, when I myself am unable to see it. A child, for instance, can tell you the truth, because it's uninhibited. Friends will not tell you the truth. A little bit of an enemy will tell you the truth. A friend who is

disappointed, he will tell you. I would pay heed to what people think of me. Not what they say, but what I know they think. When I understand what they think without saying it, but which becomes noticeable in their behavior towards me, I'll have to verify it with that what I am. Am I really that? This is one way. I sit quiet and I try to look inside.

The other way is that I consider my different manifestations from a light as if I look at it as someone else would look at it, that is, one can say objective. But in that sense that that what I am using as manifestations is not really my own, only it happens to be in a certain way, the way I am, the way I express myself as a personality. I listen to it; I listen to my thoughts. I become aware of myself as I am standing. I look at my walk. I classify it in a certain way as a certain fact. That is, by eliminating that what is in the manifestation, and bringing it down to what becomes a motivating force, I have to become more according to the type I am. Sometimes I'm helped by a little astrology that is, that I see when I was born on a certain day, whatever the zodiac said, whatever the planets said - those are all tendencies, not that they are very important, but they help me to classify myself, as far as a (birth) is concerned, as far as my feelings are concerned as subject to the Earth and as far as my intellect is concerned, as subject to the earth. That's as far as astrology goes. If my astrology can be based on the heliocentric concept, I get a little closer to the possibility of what my mind is, and the mind as potentially different from what it is actually could give an insight in myself, but not fooling myself like my ordinary mind.

The question, then of objectivity regarding expressions of myself in manifestations of my behavior. I now look and see what particular class I belong to. Then I will know what it is that makes me behave in a certain way, always the same way, because of certain thoughts or feelings I have. The question of Chief Feature, now, becomes one of understanding what is one's attitude towards life, what makes one do, or not do, certain things. What makes one, having at times fear or not fear? What makes one have intellectually, a consideration or not a consideration. These things are important, because as soon as I start to put myself, then, in a certain classification, as having this and that tendency, I will see that there is a fundamental motivation of myself for the wish to maintain myself the

way I am. That is, shorn of all the different manifestations of the outside, I still am something. Maybe it is a wish to live. But it is a wish to live in a certain way.

My chief feature is now, that what is most important for me to continue to live the way I am. You see, this becomes very difficult, because I do not want to spend the time, and if I do spend the time, I go off on manifestations which are away from that what is my motivating force. And I have to go around it and around it, as in in a spiral, as if in the center of myself, it is like a flame, and I have to come that close to the flame, that I am willing to be sacrificed for the sake of truth about myself. I say, this is the search for Chief Feature. So I start with a working hypothesis of something that I say, well this is obvious. Then I go (- - -). I am always a coward. I test it out, if I can. I try to remember how I used to be, how I am now, what conditions could make me cowardly, and I will see if I am in certain situations again behaving like that. I will have to write up all the different classifications and tendencies that I, that I can figure out that I think I've had as an experience, and I start checking every single one, to see if actually that is the case with me or not. Some I will throw out, others I will retain. Out of that I will get the greatest common denominator, of every thing of me, as a tendency relating finally to the point in time where they all meet. You understand that? It is a big job, and it is not done overnight, but one sees oneself every once in a while, in a certain light, and that I retain (- - -). I don't run away from it. I don't excuse it. The difficulty about Chief Feature is, that there are more excuses of rationalizations with that kind of feature. It is the quintessence of my features, and it's also the quintessence of all my rationalizations.

This leads to the third way. The third way is, how am I in my thoughts or in my feelings, covering up what I am. It's quite important, because I am not at all to the outside what I really am inside, and I will find out that with certain people I can be much more open and honest, but with myself, many times I don't dare to be honest, because I have a fear within myself of even showing that to myself. And that objection to finding my Chief Feature, is that I have feat to see it. It may turn out that I'm really a (- - -), or that I really am a liar, or that there are many things in me that I want to hide, and I am ashamed of them, and I don't want anyone else, neither do I want to know it myself because I don't want to live with it. The question of Chief Feature is that I've learned to live with something that is , a little

bit different from what I would like it to be. It does not mean that it is bad or good, but that it would be honest to be able to face it.

If I am on that particular road of trying to find out what it is that I would call my conditions, my rationalizations, my considerations, my explanations, all the different things, not wanting, lets say, to take responsibility, but always to explain it why I couldn't do it. For instance, I'm late all the time. Always I can have an excuse, because the subway (- - -), I couldn't do it. This and that, I couldn't do it. All the time I'm late. It is definitely a tendency. It's a tendency that's probably very deep, maybe sometimes I think that by being late, I will draw attention to myself,. Who knows what particular vanity may be involved. But I have to see it. What are my tendencies, I say in driving a car? What do I want to manifest in doing it, in the way I do it? When someone hits me, what do I think? My fault, his fault, everybody's fault, God's fault, who knows. These are little things. I break a glass. Ah, it was too slippery, too much soap used, you know, so it sulks. But it sulks, it sulks, so I watch it. Avoid getting out of the way. Be true, I call that rationalization. These kind of things within oneself, and very subtle. Still one has to keep on, putting them constantly in front of oneself, and questioning, questioning, is that really the thing that I really think, or is it something that has been laid on to me, or that I have become familiar with, and now I live with it, and I believe it to be true. You understand, now?

Supposing I know now approximately. I learn a great deal about what I am. It has an effect on the behavior of myself. Now I (- - -). I see, I see myself being, you might say, being used by my Chief Feature. That is, before I know it, my so-called Chief Feature has already created a condition in which my behavior is then behaving. The form which it has already taken, because of that motivating force within me. This, now, since I know the motivation, I'm not critical. I only see it as something that belongs to me, almost par excellence. It is real. It is really me, as a personality. And now it becomes extremely important to use it for the sake of Waking up, because, as soon as I have recognized that it is something that belongs to the real me, it is me now manifesting, I become Objective, because I have explained it to myself, that that is real me, and there is no other explanation of it. So, the acceptance of myself, knowing my Chief Feature, is much easier when I don't have to be identified. You see, I see it in relationship to the necessity of that

what I am and must behave because of my Chief Feature. When that is once understood with my mind, I will never attach any identification. I will never like it. or dislike it. I will always take it for what it is, that is, the reality of myself. And, in that sense, I could become quite free and objective.

So, Ouspensky calls it chief fault. I think it's an entirely wrong word. It is a feature of me, which is of such extreme usefulness, if I know it, that I can be guided by that motivation of myself, I will know myself, and the whole problem is to know myself, that I have to be impartial regarding that, yes, and that I have to know myself everywhere and always, yes, all of that is implied in Work, but it is such an extremely useful tool. So, don't throw it away, If that is it, then ha, that is you. And you then, because you know that is you, as coming from your mechanical behavior, for which you were not responsible in an unconscious state, you need not be partial. It's one of the best tools there is to Work with.

Chief Feature from M1020

Essential values are the ones with which one was born, that is, with which, one was conceived, and not what later on has been acquired.

You see, so this whole question what is essentially myself, I have to undo a great deal of that which I now appear to be and what I have acquired as far as the rest of the world is concerned, all the behavior forms that appear to be for other people but for myself, I also believe in. All of that is not real. That what I am essentially within me, it will take a great deal of digging before I find out what really is me, and that which I find is considered from the standpoint of Gurdjieff, Chief Feature. So I have to undo all the acquired characteristics, tendencies, habits, everything that is unconscious, and gradually sloughing that off, that is, starting to take away what are now protective coats, so that I then will come to something that is really within myself, I, and will know that it is really myself by the degree of permanency it has.

Permanency determines my Chief Feature; when I know that something is always with me and never will change or has changed, and always will be with me until I die, I then will find out what is the chief motivating force of my life. That I am, essentially that, that is probably connected with my Conscience.

Chief Feature from M1197

It doesn't matter, objectively speaking it doesn't matter at all, how you are, whatever you are doing, whatever you have to do, even what you don't like, even when you are angry, even when you are losing energy.

All of that remains from an objective standpoint just an object, and that's what you are and don't worry about it. If you are healthy enough you have enough energy to spend and maybe you can be a little bit freer, when you get older maybe there is less, when you get older maybe you get a little stiff, so maybe the muscles don't function as well, and your eyes may not be as good and your ears, and all the rest, your digestion and all the ailments that you have and all the time you remain an object. You are still an ordinary human being, in every attempt you make, in whatever you do, whatever you strive for, in ordinary life, professionally, and much of the time personally, sociologically, all of that, unconscious states only on one particular direction, will you be able to discover something that's a little different, that's your private life, that is what is your relation towards your Conscience, and you have to build this Conscience in such a way that it becomes objective, that it is a real Conscience, that it is impartial, to you, to your totality, and it has to begin at the beginning, with that what is your mind, trying to understand it clearly, so that then it is once clear, and then with the application in your life, gradually forms the road towards your heart, and it makes then in your body this Hanbledzoin, this kind of blood. That will actually be filled with that what is objectivity, as a necessity for the functioning of that what is food for your Kesdjan body, and ultimately for your Soul.

This is the problem we face, and all the time in your ordinary life, you must remember, so that you don't go too far afield, that you don't get indulgent or that you face yourself to try to find things where they are not and you must know this now by the time, that there are certain things you still pursue, well, it will not lead to any particular end and only a temporary satisfaction of certain parts of yourself. The totality of yourself as man means that you understand your Chief Feature of behavior in all the different ways of your physical or emotionally or even your intellectual forms of living. That that what is the motivation of you, as if then you

understand that what is your life, wishing to come to the foreground, time and time again in the kind of a form that is a Chief Feature, a chief kind of a habit, a chief way of behaving , a chief way of what you now manifest, of how you are when you are, the way you are constantly that what is "It" in you, that is your Chief Feature.

It is not "I" and at the same time this Chief Feature is the best servant. Because under the influence of "I" understanding that what motivates me, how that what is my motivation becomes in the realm of "I" as my kingdom; a servant which is going to help me become "I" will know as my feature use it to the extent of understanding it; how it happened to be the way I am, and then as I am and I understand it, I will wake up to it, and I will accept the fact of that what is my feature. It is not a fault. It is an ordinary condition of ordinary mechanicality in life. It is a culmination of all the different things that have affected one and have created in me certain tendencies and habits sometimes a little bit unconscious, sometimes without a head, sometimes a little bit in an unconscious way mentally known to me, and at the same time it is something that belongs to the personality of how I am now living on this earth in relationships with all the different people.

When I become in my private relationship free from the others, and in the quiet and silence of myself, in my inner, inner room, the holy of the holiest, that's where my Magnetic Center actually is active and something in me, if I can open the door and see it and wishes to talk (- - -). What wishes to talk with that? What is it in me that asks for an audience with my Magnetic Center? How can I approach God? How can I be? How can I prepare for that kind of an encounter? And then when I am in the presence, what will I say? What will be my stammerings? My truthful statements about what I am. This is what I tell God. This is what I am honestly, truthfully that I know. Then something of this Magnetic Center will wish to go out, I've said a little while ago, and hunt for the possibility of a conception. Because then it is the first time, that something like that does happen to it, because Magnetic Center always has been covered up, and what has covered it up most of the time is this Chief Feature which prevented it from even coming out to the surface, the foreground.

But I now go inside wishing because I have satisfied myself that outside, the periphery, it is skin deep is not enough. This question, this wish, to find out

regardless of even what it is in my life, regardless of my life itself as I know it, that I'm willing to sacrifice that if I only can find the solution to the one problem, why am I? And if I could answer "I Am", I have found that really what is the motivating force of myself. All of the rest will disappear gradually, because it has no more value than just temporary existence leading me to something that is eternal value. This process of growth this growth towards one's inner life. This growth toward the possible development of one's spiritual body. Ones Soul body. This has to be in the tonation of that what I say. When I say "Good morning", I mean it . . . "Good morning", a good day, for what? To live really to live and to wish to communicate to someone, also for them, to live xo that you in that way create for yourself, as well as for someone else the possibility of a world for them in which they could become Awake, as if you wish to create that what is of your own under such conditions that when they have to face the conditions you have lived under and which, of course, have made you suffer, that they will then have equipment to work with. That you've given then something cf your own. That have been experienced the way you looked at life and distilled it for them and put it in some kind of a form that could become acceptable to them so they could realize, it's not that you're helping them in anyway whatsoever, and only that you help prepare them so that they have insight which you can communicate by the manner of your being.

You might look at life sometimes a little differently. It is not always roses, roses, it is not always a trying to find your proper place of recognition among others. It is something that concerns your Conscience and the times when you open this door to talk to your Magnetic Center. It is really your Conscience that wishes you to do that. It's the Conscience, the real Conscience that prompts you to do it, and that Conscience will have a day as represented by your Consciousness. This is the process, I open the door to Magnetic Center in order to receive from it, the activity which is needed for an understanding of how should behave in life, based on whatever it is that I now understand as Consciousness and whatever motivating force I will have as Conscience. My will to be a man. My will to be. My will to be what? God? Man real? Harmonious, in balance in this world, not to be affected when it isn't needed, and when it is an effect on me that I digest properly and that I know what to do at any one time, also what to say, what to think and not to allow that what could be harmful, and what could create a wrong kind of an atmosphere for others, so that I will avoid as much as I can, and for the time being allowing the

mistakes I will make and constantly will make because I will remain on Earth. On earth I will continue to make mistakes, because I cannot help it, I am ignorant, that what is my mind is not as yet clever enough, it is not as yet Objective, it is not as yet able to connect all the different functions in one.

What is consciousness ? Real consciousness? It is simply this question of an Objective faculty which now takes place in a very limited sense; from which this particular point, part of my brain becomes aware of myself existing, - - -

Chief Feature from M1209

- - - from Work one gradually gets further and further away from the periphery in order to find that what is more absolute as value. And when one reaches it and then turns around and returns again to the outer manifestations, one comes as a bearer of good tidings because then that what Mother Nature could not do, what the periphery of the personality could not do, will then be done as a cleansing process because of the (reality) of that what is internal life. And then instead of being an enemy, gradually it becomes friends. And then it will help. At that time Mother Nature realizes that she has lost the battle. That for that particular individual it is not possible any more to fool them. Mother Nature at that point lets a person loose and free because of the persistence and the insistence on the part of a person to wish to grow out of the containment in which it happens to be.
It is not that mother nature becomes a friend. Only it will allow it. But it will only allow it at the last possible moment when it knows it is licked. And then a man is free to start to Work and continuously, without everything against him like it used to be but gradually out of the surrounding to be able to take that what is conducive and that what could become a friend and actually after some time could become helpful.

The totality of the periphery of a man, as manifestation, is represented by different features of himself. And that what is for him his Chief Feature is simply the conglomeration of the greatest common denominator of that what are his

features so that, if one goes further and further down to the source, of why features exist, that one reaches a common ground which is called simply a Chief Feature because it goes in a variety of different directions as manifestations and it comes from a similar source. Whenever this happens, that what is Chief Feature, when it is being discovered gradually because of Work, then Chief Feature becomes a friend because it starts then to use exactly the same channel through which it has flowed, as it were, in order to manifest itself - this time it will be directed from inside out and that what is Chief Feature becomes extremely useful to the "I".

You see, you have to understand that that what is personality is gradually to be used for a purpose of something that is of a different quality of building. I call it Individuality - it simply is a simplification - if I say "I", it means simply that something starts to exist which gradually becomes authoritative and that affects my consciousness, my ordinary (one) and changes it into a real Consciousness. It affects my feeling and the little Conscience that is there and it becomes really emotional Conscience and it affects my ordinary wishes as I know, as desires, that is physically expressed, and changes it into the Will of man. This process gradually takes place whenever one has reached one's Inner Life to the inner core and returns then to the manifestations of outer life but this time with an amount of Consciousness, Conscience and also Will. And because of that, that what is personality is new going to be the servant for the fulfillment of really what it should be and has been in the very beginning - a manifestation of Life on earth as it should have been lived. This is really the fundamental part. That what I am as a little child is something the way it ought to have been - that Life should have continued in that way and that because of the difficulty of conditions on earth I have been covered up with different kind of coatings and that what I really was essentially (as) Essentially Essence or magnetically is not obvious any more and is not manifested.

So when I discover for myself that what makes me move or think or feel as a Chief Feature - if that could be harnessed and "I" could use it, that what becomes now habitual forms or that what are ordinary idiosyncrasies of myself or certain characteristics of myself, now looked at from the standpoint of an "I" objectively wishing to use that kind of a tool, because of its tremendous force and its variety of application, it becomes much more helpful than before. You see, this is the turning

point.

Questioner: I wanted to ask you about chief feature and what you said before about using it so that it becomes a servant and I have been seeing that many of my actions are motivated by ways I might appear to others as a result of this action. And to me - I can't be very objective about it - I have the feeling from what these actions stem, it would seem that it is something I would want to get rid of.

Mr. Nyland: For that reason it is sometimes called a chief fault. Which is quite definitely the wrong word for it because as soon as I classify it as a fault I become very partial about it. You see what a chief feature and what all features do of course will give you manifestations of yourself and it is logical that one considers oneself as one is in the presence of others and that therefore if you don't behave in a certain way you have a fear about yourself being criticized (- - -). You see what really takes place as a chief feature - it simply is the make up of a man. And the way he is, he is at that time and that his features become his manifestations. My difficulty is that the manifestations I have to accept, if I possibly can, impartially. That is where always the trouble is because it is so connected with the fear of myself not behaving in the right way that I remain completely identified with it. So as a means for discovering Work, chief feature is not right. But when Work has been discovered, chief feature becomes a tool. That's the difficulty.

Chief Feature from M1304

Questioner: I have been wondering for the past few days if it's possible for me to discover Chief Feature.

Mr. Nyland: Well, continue for a little longer.

Questioner: A little longer?

Mr. Nyland: It is possible to discover it.

Questioner: It is?

Mr. Nyland: But I think that Chief Feature is in the realm of one's essence.

Questioner: It was what?

Mr. Nyland: It is in the realm of one's essence and it becomes manifested in a Chief Feature of my Self. Chief because it is most important, and it's the greatest denominator of that what are all my manifestations of behavior. But it comes from my essential being, and therefore I will never uncover it unless I can live essentially. So the possibility exists, but again it is rather difficult to tell in what direction you should go, and moreover if I would give any kind of an indication, you would be looking for something along that line and that is not the way you will find it. Chief Feature you will find when you see yourself in different manifestations as impartially as you can, and then you will discover what is the motivating force of all such manifestations - or let's say a great number of them. It's the determination of (a) characteristic of one's self which is not acquired, because acquired characteristics can never be Chief. That what is me within, in myself as essence, can become a chief motivating force. But before I will reach that essential value, I have to go through layer after layer of ordinary superficiality. And as I say it's a long time.

Superficiality - a person is covered by layers of civilization. And they are called acquired characteristics, the result of sociological conditions under which they have lived. It is the third part of a man, of what a man becomes when he starts to live. The first two are at the moment of conception or birth, related to his father and mother biologically and relating to the conditions under which he happens to be born, whatever there was in the rest of the universe that caused his horoscope to be whatever it is. With that a man sets out in life. Two thirds are already there. The third third is a sociological development as a result of education and that what happens to happen to him - the way he develops and the way he now becomes a lovely, educated, cultured kind of a being.

And the Chief Feature belongs to me at the moment of birth. It is the time when that what is potentially in me from conception to birth, which starts to develop with a desire to maintain myself as a personality, but never becomes really apparent until I'm born and face the world. And that then it takes place in my essence when I'm still, you might say, not affected too much by the rest of the world and I call it uninhabited because I'm not inhabited as yet by all kind of functional activities belonging to the surface of my life. And for that reason, Chief Feature also becomes covered. But it's crystallization of that what is the real making of me essentially being what I am, in the two third, as a result of any kind of a life (strain), coming from biological sources, or that what has to be there at the moment when I am born and start to breath, breathing in the atmosphere which is conditioned by astrological conditions.

So for that reason it is extremely difficult to get hold of Chief Feature. Unless I am willing to peel myself off like an onion and finally come to the kernel of the essential value of myself and then see it operate. And there are two reasons why I cannot. In the first place, I don't go far enough to come to that what is the real kernel. And in the second place, when that, if it were discovered, I would not manifest it because I wouldn't dare.

Wait for quite some time before you have a Chief Feature and even, that is if you discover it, even then it is of no use. It can be used and it can be extremely useful as a motivating power for Work. And whenever one discovers that kind of a tendency, the association with it, that then, I ought to work and try to wake up to

the manifestations which may at that time be a result of the existence of a Chief Feature. It would be tremendously forceful because the amount of energy that is in Chief Feature is quite different from the amount of energy in any other kind of a feature. So the usefulness is right. When Ouspensky says Chief Fault, it's the wrong word. It's not a fault, it's a condition. And sometimes it's a disagreeable one. But it is a very truthful one because it is much more essential than the way I now live in ordinary life.

Chief Feature from M1525

When one says, habits and not habits, and so forth, don't forget why. Only one reason. Freedom. From habits. And I use the habits in order to become free when then I use the habits to remain objective. I've said several times, "When I find out the real motivating force of myself, and I call it the Chief Feature of myself, a chief tendency, a chief trait of my character, not something that is evil, it is not a fault of mine, it is something that happens to be me as a chief motivating force." When I once know it, because its tremendous energy that is contained in it, it becomes such a force for good for me that I can use it, and I use then my Chief Feature in order to remain awake, since I know what is meant by that Feature. It is as if the totality of my personality is bound up in one point, and I call that my central point of my life as form in this personality. That's why I am reminded when it is concentrated in something that I call Chief - that is, par excellence, of that what is the reality of myself as well as I can understand it, in an unconscious state. Then it is a useful tool. So, find out about your habits. Never mind if you go from one to the other. It doesn't matter, provided "I" is there. When "I" is not there, forget it. If one 'Works, and does this and that, and there is no "I", forget it. Because it's no use. It belongs to ordinary life. 1 must make an attempt to Wake up. Something in me must be Awake. When I keep on saying, "I'm awake, I'm awake," it's a mistake. I must not say that in the beginning. I must say, " 'I' wishes to be Awake." The rest remains in darkness. The rest remains unconscious. It is far

better to say “I” and “It”. And then when I talk about “it” walking, “it walks”,, “it talks”, then at least I have a distinction.

Chief Feature from M2302

The difficulty for us is that we perhaps die too soon. That we don’t know enough about ourselves. That we don’t prepare in any sense of the word for dying; so that we remain unconscious for such a long time in our life, that when we do die and there is other, in other respects there are certain responsibilities which will be laid upon one, one finds oneself so completely green. And perhaps even you regret that you have not used your time when there was a chance on Earth. It does not mean that the chances on Earth are very very obvious or even very agreeable. I think we all have a hell of a time when we want to become serious. And simply to say that it is fairly easy if you just could accept yourself, and in whatever way you happen to be manifesting, that everything goes and it is quite alright, of course it is true for an unconscious state because it does happen that way, without any particular remark on the part of yourself. But when you start to consider it and you become really attentive to yourself, and you have an idea of what you really want to become and also of the total structure of the universe and the manifestations of life and thoughts that you happen to think about which, of course, are important, including the makeup of a human being when he happens to be on Earth and has to manifest, and more and more trying to find out what is really the motivation of yourself; that you start to touch concepts like Chief Feature, things that are necessarily understood also in time and only by constant effort on the part of yourself. And that, of course, you must begin in such an instance to look at all the different manifestations of your body. And also when the body expresses that what you feel, what you think, also the different thought processes, the way you think, the way you feel, that is the mechanism of the actual feeling center and the intellectual center.

But you will not get very far and only making statement's about your behavior which seem to be related. And you have to go further down towards the essential being from which the different manifestations start. In that particular region there are, of course, less different forms, less differentiation, more possibility of similarity. And you keep on digging and digging into this deeper life. But you see the difficulty is, I compare sometimes with digging into sand and the sand doesn't hold and you try to dig a hole in it and the sand from the top, even when you throw it up far enough, starts to fill in what you are trying to dig out. That is the condition in which we are. We try to look at ourselves being unconsciously manifesting trying to dig down to an Inner Life of an essential being, of course not daring to touch that what is Essentially Essence because it hurt. But in any event on that particular way of digging deep for a treasure to find out the reality of yourself, constantly your unconscious efforts start to interfere because they happen to be there and they still are interested in you digging. And sometimes your mind will want to know why you are digging, and your feeling does not always agree with you when you are digging and spending your time in some kind of, from the standpoint sometimes from ordinary feeling, it is called nonsense.

Why should you actually find out what you are in reality when you have your life to a live on this Earth? And of course then you come back, how is my life: Is it really something to write home about? Is it so beautiful? Is it something that gives me wisdom day after day? Is there something in any kind of a relationship I have that gives me a desire to wish to continue with it? Is it satisfying so that when I get married, and then live and get married a little more, and a little more, and live and keep on living that, sometimes divorce, sometimes don't, sometimes having children but in any event having to face my life in a succession of years. Do I celebrate when I have a wedding anniversary? And how do I look then to the next year? Do I celebrate when I have a birthday? Full of expectancy of a new kind of life. I say digging because it is difficult. It is not just given, because it is not just a question of laissez-faire, laissez-aller. It is something that is of much more importance for me when I become interested and responsible and I don't leave it to God anymore, although in my infancy I was perfectly willing to leave everything to father in Heaven.

When I start to become a little bit grown up and I see these things, I see relationships, I see tendencies, I see what I've been doing. I start to criticize myself. I criticize others. I criticize conditions. I do not understand why they do happen. I see them happen. I don't understand when they happen to me, when something happens in my neighborhood that should not have been happening for as far as my reasoning is concerned.

You see it is the difficulty in the same way as finding your Chief Feature. You have to find ultimately the motivation, the real motivation of wishing to Work. The real wish of considering yourself just a little instrument happening to be on this Earth and an understanding of that what is for oneself unconscious as a body, with different organs and the development of that what could become and then will give you different realizations of different ways of life even. If you want to express it that way, It's quite alright, because there are now as you know a few of such philosophies talking about different realities.